

NEW-YORK CHRISTIAN MESSENGER, AND PHILADELPHIA UNIVERSALIST.

DEVOTED TO THE DOCTRINE OF UNIVERSAL BENEVOLENCE AND MISCELLANY OF CHASTE AND MORAL TENDENCY.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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Original.

SORROWS SUCCEEDED BY JOY.

A Funeral Sermon,

BY T. J. SAWYER.

Weeping may endure for a night, but joy cometh in the morning. Psalm xxx, 5.

The general gloom which I observe over-spreading this congregation, the melancholy strains of music to which I have now listened, an indefinable sadness at my own heart, all tell me that we are assembled on an occasion of unusual interest and solemnity. I look about me, and see the badges of mourning; I observe one seat that was always occupied, now vacant; and I realize that a friend and brother* has left us. Death has been in our midst; and one known by most of us, respected by all, and beloved by many, has been removed from earthly scenes, only, we trust, to be made partaker of heavenly felicity.

It is meet no doubt, since it is an ordinance of God, that our hearts should sometimes be touched with feelings of sorrow, that we should mourn over the severed ties of friendship, and that we should see the grave closing in upon what we love most dearly on earth. It is the fate of humanity, to taste the bitter cup of affliction.

"Friend after friend departs;
Who has not lost a friend?
There is no union here of hearts,
That finds not here an end."

And yet it is the privilege of man to bow beneath the rod, and look up, and be comforted. The tear that steals down the cheek shall be wiped away, and the sigh that bursts forth from the agonized heart, shall be hushed, and peace and hope shall come again to calm and soothe the troubled spirit. Yes, blessed be the name of the Lord our God, for though weeping may endure for a night, yet joy cometh in the morning. Tears, and sighs, and groanings, and wretchedness, are only for a time, but the mercy of the Lord endureth for ever. On these eternal truths we may rest secure, and our hope shall not perish, our expectation shall not be cut off; for the mouth of the Lord hath spoken it. We know him in whom we have trusted. We have heard of his character, we have seen of his works. We know that "the Lord will not cast off for ever; but though he cause grief, yet will he

have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men." Happy assurance; blessed testimony! How truly may we say, in this, and every other season of affliction, "It is the Lord; let him do what seemeth him good!"

Although I am not prepared to believe this world to be what it is sometimes poetically called, "a vale of tears," I cannot but be fully sensible that it is no paradise of unmingled felicity. Human life has its clouds, and its sunshine. It presents seasons of hilarity and of sadness, of despondent sorrow, and heart thrilling joy. There are many scenes of gloom and darkness, through which man is called to pass; yet in the frequent and protracted interruptions of his tears, the hand of indulgent mercy lights up his countenance with almost unnumbered smiles.

Still this world is called "a vale of tears." It is so called, probably, because we are much disposed to throw the shade with which our own minds are invested over the objects which we contemplate, and to impart the coloring of our feelings, not only to present, but also to past scenes. When our soul is sad, how constantly does the memory of its by-gone joys come up deeply tinged with melancholy and gloom? This fair earth wears a sombre shade. We look around us, and every thing we behold, puts on the livery and aspect of mourning. A sense of loneliness steals over us, and pervades the whole mind. There is nothing which has the power to break the spell, or change the current of our thoughts. Such are the "moods of melancholy musing." It is then we think and realize,

"How many feel, that very moment, death,
And all the sad variety of pain?
How many sink in the devouring flood,
Or more devouring flame? How many bleed
By shameful variance betwixt man and man?
How many pine in want and dungeon glooms?
Shut from the common air and common use
Of their own limbs? How many drink the cup
Of baleful grief, or eat the bitter bread
Of misery?"

It is then, in short, that rise before the imagination, all the varied scenes of pain and suffering, which man here passes through. And when viewed thus abstractedly, who would not say, "this world is a vale of tears?" The sentiment, untrue as it may be, chimes in and harmonizes well with the spirit's tone. The darkness, however, is within us. The gloom is over our mind, rather than the works of God or the condition of man.

There is another state of mind, equally unfavorable to the just appreciation of the blessings of life. It is that of the broken-hearted mourner. The soul then goes not out, as with the melancholy man, to find objects of sympathy. It looks not beyond itself. It broods over its own sorrows, it drinks the cup of its own bitterness. It feels that its light has been put out, that its sunshine has passed for ever. To such an one, the world, fair and beautiful, and full of happiness, as it may be, has no charms, and society no attractions. Every object that presents itself, every friend that is met, almost eve-

ry sound that salutes the ear, reminds the mourner of his loss and brings back afresh the memory of the lamented dead to his wounded heart. Under such a state of feeling the recollection of past pleasures, by the power of contrast, only heightens sorrow. At the sight of happiness in others, the heart sickens within him; and even the bustle and activity of common life, bespeaks to his diseased mind a thoughtlessness and an insensibility which are astonishing. He would fain think that the whole world should enter into his sorrows, and that even inanimate nature should sympathise in his griefs. Sometimes, indeed, imagination, in its powerful workings, makes the heavens wear sackcloth, and clothes the earth in mourning. The very winds seem to hush themselves, and breathe in low and mellow cadences as they pass, as if in sympathy with human suffering.

Happily for man, this depression of spirits, this overwhelming grief, is generally of short duration. Under its protracted influence, human nature must falter, and the very energies of life be wasted. God has wisely ordered that what is violent should be temporary, and the divine benevolence of this general principle, when applied to sorrow, is clearly seen. After a few gusts of passionate grief, a calm usually succeeds. The mourner gradually returns to something of his former cheerfulness. Society reasserts its claims for attention. Friendship gathers up her neglected ties. The world puts on its wonted aspect. Even if religion does not interpose her influence to recal the heart to its affections and duties, Time itself, by its imperceptible but resistless power, works out a pleasing and salutary change. It dries the tear, and hushes the sigh, and brings back the mourner again to the enjoyments of life.

It is thus we see illustrated the truth of our text. Evil is not eternal. Misery is not without end. Weeping may endure for a night, but joy cometh in the morning.

I have spoken of a principle in human nature, by which the recollection of former happiness throws a deeper shade over the sufferings of the present hour. We have seen how sadness or sorrow gathers every thing under its influence into its own vortex, and how the mind imparts its own coloring to the objects which it contemplates. But this is only one manifestation of the principle, and one that is unfavorable to our happiness. It is seen under other circumstances, and yields very different results. For it is equally true, that past pain is remembered only to heighten present pleasure.

How fully is this principle developed in the old sailor, or soldier. How they delight to recount their toils, to speak

"Of most disastrous chances,
Of moving accidents, by flood and field,
Of hair-breadth 'scapes."

But what is seen so clearly in them, may be observed in others of less age and experience. Nay, we may remark it, by every one in his own life. No sentiment is truer than that of Pollock, that

"Sorrows remembered sweeten present joy."

* It may be proper for us here, to inform the reader that this Discourse was delivered at the Funeral of our late, and much lamented Br. GEORGE L. HIGBIE, whose worthy profession of, and zealous attachment to, the cause of Universalism, will be long remembered by the members of the 2d Universalist Society of New-York. P.

The now happy man seems almost to forget the trials and sufferings he has endured. The soul relieved of its burden, rejoices in freedom, and every recollection of past grief, comes up gilded with something of its own joyousness. Memory loves to linger around those darker spots in our history, which are marked by toils and dangers, by pain and sickness. From these, as the bee from poisonous flowers, it gathers much upon which the mind regales with pleasure. Even the afflictions, which, when fresh, withered the very heart, now live in memory, but they have lost their bitterness. They no longer excite tears or pain. They steal over the soul with a pensive and melancholy, but soothing power, which is to be loved rather than dreaded. Perhaps these afflictions were caused by the loss of friends—friends nearest and dearest to our hearts. When death came, and the loved one was taken, how poignant was our sorrow! But the remembrance of those pangs of grief, is now sweet, and we cherish the memory of that lost friend, as an invaluable treasure. We would not part with it. We would bear it about with us. The chastened feelings which it awakes, are dear to our souls—more blissful far than the short lived pleasures of the festive throng.

It is thus again we remark the truth of our text. "Weeping may endure for a night, but joy cometh in the morning." And what discovers the peculiar goodness of God, is the fact that our sorrows not only yield to joy, but also minister in a greater or less degree, to its perfection. I do not say that affliction is the cause but the *occasion* of greater happiness. Pleasure grows out of pain, by contrast. The bleakness and desolation of winter give a beauty to, and throw a charm and loveliness about, spring, which a perpetual season of flowers and songs could never possess. The sun breaking out from the midst of clouds and storms by which his beams have been obscured, shines with a purer light than he is wont, and sheds around us a more effulgent glory. At least so it seems to us. The tempest is not only succeeded by a calm, but the quietness is observed, and felt more sensibly, if it does not actually exist to a higher degree, for the storm that is past. The sick man restored again to health, appreciates for once, its almost unspeakable value. And every thing around him wears a new and more interesting aspect. This fact is beautifully expressed by the poet Gray.

"See the wretch that long has tossed
On the thorny bed of pain,
At length repair his vigor lost,
And breathe and walk again.
The meaneft flow'ret in the vale,
The simplest note that swells the gale;
The common sun, the air, the skies,
To him are opening paradise."

The truth is, pleasure and happiness are relative terms. The sufferer from acute pain is happy when he is relieved from it. The starving man is happy, when he can fill his mouth with bread; and the sorrowful, when his grief finds alleviation. Throughout the world, we observe the goodness of God. "Though he cause grief, he doth not afflict willingly." And when he does afflict, it is for our own profit.

I have hitherto considered the truth of our text as it is illustrated in the ordinary course of God's dealings with mankind. It is pleasing to remark the thousand little circumstances that come in to soothe the heart of the mourner, and to sustain him under his trials. Every sorrow finds some solace, every grief some alleviation. The consideration of other ties and other duties, the sympathy of friends, and the charm of friendship, the change of scene, the vicissitudes of the seasons, and the silent but mighty influence of time, all operate to lessen the mourner's sufferings. The path of the afflicted is beset on all sides with soothing powers, and every step he takes presents him something to calm and

tranquelize his feelings. How manifold are the mercies of the Lord! "Oh that men would praise him for his goodness, and for his wonderful works to the children of men."

But we have yet seen but a part of his great kindness. I have spoken only of the ordinary alleviations which all meet with in the world and which tend so directly to lighten the burden of affliction. I have not referred to the consolations of religion.

There is offered, however, another and greater source of comfort. The world with its philosophy is capable of exciting no hopes for the future. It goes with us to the grave, and we see the remains of our friend consigned to its deep, unbroken silence, and there it leaves us. It has no power to lift the curtain that hides eternity. Under its influence the heart will indeed grow calm, and the tear will dry away, and the smile come again. But it cannot cheer, and inspire with hope, and fill with joy. To do this Religion must put forth her power. She must lift up her voice and plead with the agonizing spirit, till her soft persuasives have triumphed, and the troubled waters become calm. She must unbar the gates of the grave, and not only pour into its bosom the light of revelation, but also bring forth its prisoners. This is the great source of consolation to the mourner—consolation as rich as the goodness of God, and as varied as human events, and sufferings.

When a friend has gone from us, and the dust has returned to the earth as it was, we know that he shall no more mingle with us here: we feel that he has left us forever. How strong at such a time, are the promptings of nature; how imperiously does it call upon us to answer that question, of all others perhaps the most interesting, "*If a man die shall he live again?*" It is Christianity alone that can answer this momentous inquiry. Philosophy cannot do it, although she may teach us more ardently to desire its solution. She can inform us of our nature and tell us of our intellectual and spiritual wants. From these she can deduce intimations of a future state of existence; but here her ministry ends. She cannot take away the veil cast over the face of all people, and reveal to man the glories of the eternal world. I here speak of philosophy, in the proper sense of the word. There is a philosophy, falsely so called, that teaches its votaries there is no hereafter to man,—that the grave is his final home, and death, an eternal sleep!

In Christianity the great truth is not only asserted, but demonstrated, that the dead shall be raised,—raised immortal, glorious, spiritual beings, like the angels. What a triumphant thought! there shall we meet those who have gone before us. There shall we mingle again in the society of those we loved. There shall be renewed those friendships that were here begun and broken; and all in the presence of God and the Lamb for ever.

With hopes such as Christianity inspires man cannot be wretched. In the midst of his sorrows, is infused the balm of consolation. Though often called to weep, he is forbidden to despair; his tears are not the bitter tears of hopeless grief. There is joy even in his mourning. There is light even in the midst of darkness. His faith teaches him to look to God, and to confide in God. He knows it to be a principle of the divine government, that although "weeping may endure for a night, yet joy cometh in the morning;" and with this knowledge he is happy. He opens the Testament of his Father's love, and reads its promises, and applies them to his own heart. He realizes that as his day is, so shall his strength be; and that the grace of God is sufficient for him. He knows that all things work together for good, to them that love the Lord, and kisses the rod that afflicts him.

"O there are days of sunny rest,
For every dark and troubled night;

Grief may abide an evening guest,
But joy shall come with early light."

But the last, the great fulfilment of our text shall take place in heaven. When Time's night of weeping and sorrow has passed, then shall be ushered in the joys of an eternal and glorious morning. The trials and afflictions of this world shall be forgotten in the bliss of the future. For "as we have borne the image of the earthly, we shall also bear the image of the heavenly." The dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death! where is thy sting? O grave, where is thy victory?" Then shall be complete the triumph of Christ. In the language of Watts,

"His own soft hand shall wipe the tear
From every weeping eye;
And pains and groans, and griefs and fears,
And death itself shall die." AMEN, and AMEN.

AN INVITATION.

Come thou with us, and we will do thee good.

Numbers x. 29.

These words of Moses, may with much propriety, be addressed to those, who, at the present day, are so violently opposed to the doctrine of Christ, and who are groping in the midnight darkness of error and superstition. We are all in search of happiness—this is what is constitutional with every individual of the human family. It is "our being's end and aim." Perfect and unalloyed happiness is not attainable by mortal man, in this frail and imperfect state of existence. This is that rich feast prepared for us in the mansions of everlasting bliss—there the pure streams of peace and happiness shall flow untroubled—there, shall a ransomed universe find fullness of joy, and pleasures forever more. But notwithstanding this, we believe that man may enjoy a happiness in this life, which assimilates itself to that prepared for him in an immortal state of existence. But where is this happiness to be found? What course shall we pursue in order to obtain that which we most desire, and, indeed, all we desire? I answer, by entertaining right views of the character of God, and a strong and unwavering faith in his gracious promises—"a faith which shall work by love, and purify the heart." Here alone is true happiness to be found.

"Is this that makes our darkness day,
'Tis this that makes our earth a heaven."

If this be true, it follows of course, that the true practical Universalist is in possession of that which all men so ardently desire. His doctrine presents him with a God of matchless purity and holiness—with a kind and good father, who is infinite in goodness and love, and whose regard for us infinitely surpasses that of the tenderest earthly parent, for his offspring. It informs us that God's pleasure and purpose is—in the dispensation of the fullness of times, to gather together in one all things in Christ, both which are in heaven, and which are in earth, even in him; and that this, God's pleasure and purpose, shall be accomplished, that the whole family of man shall be raised to the enjoyments of heaven, and bask throughout eternity in the sunshine of Jehovah's love. It assures us that sin and hell shall be destroyed—that death shall be swallowed up in victory; and all flesh shall see the salvation of our God. And, believing this, we are prepared to look forward to death, with sure and certain triumph. We believe that where sin hath abounded, grace shall much more abound; and with an eye of faith, we are led to look forward beyond the swellings of the Jordan of death—where blooms with an undying splendor the paradise of God—and behold that heavenly inheritance prepared for us, and a ransomed uni-

verae, where sorrow and sighing can never come. O! if there is a human being upon the footstool of the Almighty in possession of true happiness, it is the firm believer in God's universal, unchanging love. He worships a God worthy the character ascribed to him in his holy word; and throws himself upon his boundless mercy for protection and support. He welcomes the future with joy and rejoicing, believing that there is prepared for him, and the world of mankind, an inheritance incorruptible, undefiled, and that fadeth not away. And believing these comforting truths, he is saved from the love and dominion of sin, and led to fear God and keep his commandments. Reader, these are the happy effects which the doctrine of Universalism produces in the heart of him who receives it in sincerity and truth. And if you are ignorant of the happiness which religion affords—if you would enjoy that peace which passeth understanding—if you are in search of true happiness, I would most affectionately address you in the language of Moses: "Come thou with us, and we will do thee good." Thou shalt hear the voice of the blessed Redeemer, speaking peace to thy troubled bosom, and saying, "Be of good cheer, thy sins are forgiven thee." Then will peace, like a river from the throne of God, attend thee "along the even tenor of thy way." You will have a foretaste of those joys that await you in the realms beyond the skies, and drink deep from the inexhaustible fountain of divine love, the streams whereof make glad the city of our God. O! come, then, ye who are endeavoring to satisfy your hungry souls with sin and error, to slake your thirst by drinking of the bitter waters of partialism, come and enter into the gospel kingdom, and partake of that rich feast prepared for you by your Father in heaven. Forsake, I beseech you, the broken cisterns hewn out by man's invention, and flee to the fountain of living waters from which you may drink and never die. Why will you slight such precious invitations? "Why do ye spend your money for that which is not bread, and your labor for that which satisfieth not? Harken diligently unto me, and eat ye that which is good, and let your soul delight in fatness." Moses, in starting for the land of Canaan, manifested an anxiety to have his kindred accompany him, as he says, "We are journeying into the place of which the Lord said I will give it you; come thou with us, and we will do thee good." Moses was travelling to an earthly Canaan, and bid his friend accompany him. We are journeying to the heavenly Canaan, "to the place of which the Lord said I will give it you;" already with an eye of faith do we behold "dressed in living green," the paradise of God; "come thou with us, and we will do thee good." Now, reader, what will you do? Will you listen to the entreaty and enter into rest, or will you return us the answer which Hobab did to Moses, "I will not come, but I will depart to mine own land, and to mine own kindred." If you will do this, and still continue to doubt the fulfilment of God's promises, and disbelieve the doctrine of His Son, you must expect to reap as the sad consequences of persisting in such a course, the apples of Sodom, and the clusters of Gomorrah. "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"—*Boston Trumpet*.

CAPITAL PUNISHMENT.

We are—we must be opposed to capital punishments. We believe they do not operate very greatly or effectually as a terror to evil doers, but that, on the contrary, they serve to familiarize the mind to scenes of human violence, and to palliate private, or personal, under the sanction of public or legal murder. Look, for instance, to those communities or countries,

where capital punishments are the most common, and will you not always find that there such punishments are regarded with less terror than some other legal penalties, and that the worst crimes abound? On the contrary, wherever laws of a less sanguinary character exist, murders generally are less frequent. Capital punishments we regard as sanguinary and barbarous—the relic of less enlightened times. In our view of the matter, it is the prerogative of the Creator alone to take what the Creator alone can give—life. True, he may do this by the appointment of certain laws given for the government of mankind—as in the case of the Jewish theocracy. Then it was, indeed, decreed—"whosoever sheddeth man's blood, by man shall his blood be shed." Many other crimes were also made punishable by death. But those laws were not designed for a perpetual, nor for an universal application. They were given exclusively to the house of Israel, and for the government of the Jews alone, till the time of the Messiah. When Christ came, he established a universal religion, *not* upon the principles of retaliation, but on the principle of Love. He abolished the old, and established a new covenant. Ye have heard, said he, that it hath been said—an eye for an eye, a tooth for a tooth, &c.; but I say unto you *resist not evil*; i. e. make not retaliation the principle of your legislation or conduct. The spirit of Christianity is opposed to all sanguinary punishments.

And then, we do not believe that the Legislature of any country, unless expressly so directed by special revelation from God, as in the case of the Jewish theocracy,—and this prerogative, we suppose, will not be claimed by any Gentile people,—has the right to enact and enforce laws which would take the lives of any of its subjects. More especially have they not this right in a republican country. Here no Legislature can have any power but what is *expressly given by the people*; and the people can give no rights which they do not themselves possess. Do the people who form the civil compact, or any individual of them, possess the right to take the life of a fellow being? This will not be pretended. The very fact that it is wrong, is the basis of all laws *against* murder. Well then, if no one possesses this right, thousands and millions brought together for the formation of a civil government, do not possess it; because though all, and the rights and powers of all, were brought together and given up to the Legislature, still, on this subject, their congregation would be but the addition of so many ciphers, (0) and would not collectively, make a single unit. How then can the Legislature derive a right from the people, which none of the people possess? And then again, allowing that it is in the power of the people to endow the Legislature with this right—a right which they do not possess—where is the evidence that in the Constitution they have given up their *rights of existence* to the Legislature? They have not. In our view, therefore, all Legislative laws enacting death, are usurpations in fact, and ought to be abolished.

And we believe their abolishment would in no way hinder the due execution of salutary justice, or hazard the safety and security of society. Let perpetual imprisonment be substituted for the punishment of death, and we do believe the terror would be as great, that less violation would be done to all the good sympathies of the community, that murder would be regarded as a more horrible crime—because *not* sanctioned by law—and that society would be as well, even better protected against bad men than it is now. We say "better," because under the operation of existing laws, the penalty being so severe, juries will often acquit and liberate men who doubtless are really guilty, whilst, if the penalty was perpetual imprisonment, few or no

such characters would escape their demerited punishment.

Since the abolishment of the laws requiring capital punishment in Belgium, France, &c., we believe it is a fact, that the crime of murder has decreased. In England, where the laws are very sanguinary, crime is rife enough in all conscience. In some of our own states, capital punishments have been abolished; but we do not hear of any more crime there now than formerly.

We confess we have been led to these reflections by a case at our own doors within the present week, we mean the case of Joseph J. Sager, who on Monday last was sentenced to be hung by the Supreme Court in Augusta. We, in common with thousands of others, who attended to witness a new thing in these parts, were present at the trial, heard the verdict of "guilty" and the dread sentence of the Law pronounced by the Court: and we think we do not much err in saying, that—to behold a deserted and defenceless prisoner in custody, of gentlemanly appearance and demeanor, standing in that situation and listening to the sentence of death, which cut off all hopes of escape or of life, was calculated to awaken a sympathy in the minds of very many, which would go far to resist the evidence of his guilt or to palliate his crime. And what good would the public execution of such a victim do to any one, which a sentence of imprisonment for life would not equally well secure? The Judges had something to say of his "eternal punishment"—which seems to us like travelling out of the record; but even if the idea were true, would not a confinement for life give him or any one else a better opportunity to prepare to avert that doom? Why hurry a fellow mortal into eternal misery? But enough of this. We know there are some who think capital punishment expedient. They believe crime is increasing, and that there should be more rigorous enforcements of legal justice, than the manifestation of any greater lenity than is now known to the laws. We think otherwise; and we believe the opinion is rapidly gaining ground in this community, that capital punishments ought to be abolished. We shall not wonder if the Legislature next winter do abolish them altogether, and substitute perpetual imprisonment in their stead. Nine tenths of the people, we are persuaded, would cordially approve of such an alteration.—*Maine Christian Intelligencer*.

Religious Notices.

Br. A. Case, of Danbury, Conn. will preach in Newark, on Sunday, Nov. 30th. (to-morrow.)

Br. Bulkeley will preach at Collaburgh and Sing Sing, Sunday the 30th inst. (to-morrow.)

Br. James M'Laurin will preach in Monroe, Sunday, 30th inst. (to-morrow,) in the morning; at Mount Hope, Tuesday evening, Dec. 2; at Centreville, Wednesday evening, Dec. 3; at Branchville, Dec. 6; [we suppose, Sunday 7th, presuming it a mistake in the figure, by Br. M'L. The friends there however may know,] at Drake's Ville, Tuesday evening, Dec. 9th; at Stanhope, Wednesday evening, Dec. 10th, and at Vernon, Dec. 13th, in the morning, and at Bellvale in the evening. [This also we presume was intended for Sunday, 14th.]

Br. S. J. Hillyer will preach in Newark, N. J. 1st Sunday in Dec.; Br. S. C. Bulkeley at North Salem, in place of Br. Hillyer, and Br. B. B. Hallock at Peekskill in place of Br. Bulkeley.

Br. A. Case, will preach in Stratford 1st Sabbath in Dec. morning and afternoon, and in the evening at Nichol's Farms, Trumbull, and at Bridgeport on Monday evening following.

Br. F. Hitchcock, of Egremont, Mass. it is expected will preach in Newark, N. J. the 3d Sabbath in Dec. We have made the appointment, understanding from a friend that he would be in this city the week previous, and would probably spend the Sabbath. If other engagements intervene, he will please notify us to that effect immediately.

Br. Bulkeley will preach at Annsville, or Peekskill, 1st Sunday; in Milton the 3d Sunday, and in Collaburgh and Sing Sing, the 4th Sunday in each month, for the year ensuing.

Original.

SUBJECTION--RECONCILIATION.

The above terms are not unfrequently confounded. Sometimes both are admitted, sometimes one is contended for and the other denied. Such is the fact in the Arminian system. Tho' there may be subjection without reconciliation, yet there cannot be reconciliation without subjection. For instance, there may be a rebellious province in a large empire, and a powerful army may, by superior strength, conquer and subdue them, but they may be as far from being reconciled as they were before the victory was obtained. The fire of liberty broke out in Poland in 1830. Russia sent a superior force there, and subjected the inhabitants to that government, but the Poles are as far from being reconciled as they ever were. So in the domestic circle, a parent may subdue, but be wholly unable to reconcile a child. God has 'made the creature subject to vanity, not willingly, but by reason of him who hath subjected him in hope.' But the creature is not reconciled to vanity.

Arminians allow the doctrine of subjection, but deny that of reconciliation. They allow that all will be forced to bow, and acknowledge that in the Lord they have righteousness and strength, but then they say, all will not be reconciled. The Bible says, 'For it pleased the Father that in him should all fullness dwell, and having made peace through the blood of his cross by him to reconcile all things to himself, by him, I say, whether they be things in earth, or things in heaven.' 'And when all things shall be subdued unto God, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.' Jesus has power delegated to him for a particular purpose; that purpose is, not only to subdue, but to reconcile all intelligent beings to God. The Supreme Being could not, consistently, with his nature, send his Son for the performance of any thing less than the recovery of a lost and dying world. The excellency of Universalism, consists, mainly in carrying every truth out to its legitimate result. When a universal atonement is admitted, it proceeds on and draws the inference of universal salvation. Admitting universal subjection, it moves on and contends for universal reconciliation. Indeed, we are the only sect in existence, that has moral courage sufficient to carry out to the full extent all the conclusions that flow from just premises. We do not claim so much for the premises as we do for the results to which we have arrived. The former are sometimes found in other systems: the latter are peculiar to our own doctrine. But all must 'come to a knowledge of the truth,' and then the world will be converted to the doctrine of universal reconciliation. C. S.

CHRISTIAN CHARITY.

We have often thought of that shrewd, yet impressive answer related by the elder President, John Adams, of a certain gentleman to an individual who came to solicit subscriptions of him for missionary purposes. The gentleman himself declined subscribing, but added, that "there are in and about the town of —, nine clergymen, ministers of nine congregations, not one of whom lives on terms of civility with any other, and will admit none other into his pulpit, nor be permitted to go into the pulpit of any other.— Now if you will raise a fund to convert these nine clergymen to Christianity, I will contribute as much as any other man."

This is right—it is just such an answer as we should always give to missionary beggars, so long as we have in our "mind's eye" the illiberality and coldness existing among professing Christians of different denominations around us. We have said it, and we say it again, that it is a miserable pretence to be zealously affected in the cause of foreign Missions, while there is so

much of "the abominable" in the "visible church" at home.

We commend the following judicious remarks from a sermon preached a few years since by Rev. Sidney Smith, of England, to the candid attention of every sectarian of every sect. It may teach us a little of Christian charity.—*N.H. Star.*

"The arguments which I have adduced in support of the great principles of religious charity are, that violence upon such subjects is rarely or never found to be useful; but generally to produce effects opposite to those which are intended. I have observed, that religious sects are not to be judged from representations of their enemies; but, that they are to be heard for themselves, in the pleadings of their best writers, not in the representations of those whose intemperate zeal is a misfortune to the sect to which they belong. If you will study the principles of your religious opponents, you will find contempt and hatred lessened in proportion as you are better acquainted with what you despise. Many religious opinions, which are purely speculative, are without the limits of human interference. In the numerous sects of Christianity interpreting our religion in very opposite manners, all cannot be right. Imitate the forbearance and long suffering of God, who throws the mantle of his mercy over all. Do not drive religious sects to the disgrace (or what they foolishly think a disgrace) of formally disavowing tenets they once professed, but concede something to human weakness, and, when the tenet is virtually given up, treat it as if it were actually given up, and always consider it to be very possible that you yourself may have made mistakes and fallen in to erroneous opinions, as well as any other sect to which you are opposed. If you put on those dispositions and this tenor of mind, you cannot be guilty of any religious fault; take what part you will in the religious disputes which appear to be coming on in the world. If you choose to perpetuate the restrictions upon your fellow creatures, no one has a right to call you bigoted; if you choose to do them away, no one has a right to call you lax and indifferent: you have done your utmost to do right; and whether you err, or do not err, in your mode of interpreting the Christian religion, you know at least that you have put on as the elect of God, kindness, humbleness of mind, meekness, long suffering, forbearing one another, and forgiving one another. I have thus endeavored to lay before you the uses and abuses of this day; and having stated the great mercy of God's interference, and the blessings this country has secured to itself in resisting the errors, and follies, and superstitions of the Catholic church, I have endeavored that this just sense of our own superiority should not militate against the sacred principles of Christian charity, that charity which I ask for myself. I am sure I am preaching before those who will think (whether they will agree with me or not) that I have spoken conscientiously and from good motives, and from honest feelings on a very difficult subject—not sought for by me, but devolving upon me in the course of duty—in which I should have been heartily ashamed of myself as you would have been ashamed of me, if I had thought only how to flatter and please, or thought of any thing but what I hope I always do think of in the pulpit—that I am placed here by God, to tell the truth and to do good. I shall conclude my sermon, pushed I am afraid already to an unreasonable length, by reciting to you a very short and beautiful apologue, taken from the Rabbinical writers. It is I believe, quoted by Bishop Taylor, in his *Holy Living and Dying*. I have not now access to that book, but I quote it to you from memory; and should be truly happy if you would quote it to others from memory also:—"As Abraham was sitting in the door of his tent, there came unto him a way-

faring man, and Abraham gave him water for his feet, and set bread before him, and Abraham said unto him, 'Let us now worship the Lord our God, before we eat of this bread.' And the wayfaring man said unto Abraham, 'I will not worship thy God, even the God of thy father.' But Abraham was exceeding wroth, and he rose up to put the wayfaring man forth from the door of his tent; and the voice of the Lord was heard in his tent—'Abraham, Abraham, have I borne with this man for three score and ten years, and canst not thou bear with him for one hour?' "

A REFLECTION.

Am I, a creature formed after the image of God, created in his own likeness, to spend a few short years here upon earth, and then die and be no more. Is such the fact? Will this answer the purpose for which I was created?—Ponder well, O my soul, before thou speakest. Before you give credence to such an idea!—Look around you, and behold the misery of mankind, though counterbalanced by happiness, and tell me if this state of being will answer the designs of him who is infinite in goodness, mercy and love! Behold the face of nature in all its loveliness—the whole creation teeming with animated nature, over which man is placed the lord. Then say, can man filling such an important station in the universe, be the creature of a day? Still further, turn your attention to the volume of inspiration, read its sacred pages, and then tell me, can it be true, that man when he dies goes into a state of non-existence? Does this, can this, answer the purposes of his creation? Reason answers, No. The Scriptures point us to a blissful immortality beyond the grave, where sin and sorrow cannot enter.

"When infinite day excludes the night,
And pleasures banish pain."

Point us, did I say? Nay, assure us, that though we die, we shall live again, shall exist for ever in that

"Land of pure delight,
Where saints immortal reign,"

And bask in the sunshine of God's love throughout the countless ages of eternity. Who can for once indulge the idea, that the noblest work of God shall become extinct—annihilated, when we are surrounded with so many striking evidences of his goodness towards us here, and his loving kindness over us, not only in this life, but that which is to come? Is it not sufficient for us to know, that "God is love," that he "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," that whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's! I am convinced, man shall live forever, and enjoy the smiles of his Creator.—Reader, read and reflect.—*Universalist.*

Give me to know that the doctrine of Jesus is bread from heaven; and I may well be indifferent whether that bread descended, like the manna in the desert, in nightly dew, or whether, like the food of Elijah, it was brought to my eager hands by the ravens, or whether it was broken; for myself and the hungry thousands around me, by a hand endowed with miraculous powers. So long as I know that it was sent to me by the Father of my spirit, and that eating it I shall live forever, I know all that can give it value, or awaken my gratitude. When some friendly hand presses a cup of cold water to my lips, as I am fainting with thirst in a weary land, I will not ask, for I do not care, whether that water was showered from the skies, or whether it flowed in a river, or gushed from a spring. I ask not whether it was brought me in a golden urn, or whether it was presented in a crystal vase, or a soldier's helmet. It is water that bids me live, and that is enough for me.—*Pierpont's Ser.*

MESSENGER & UNIVERSALIST.

SATURDAY, NOVEMBER 29, 1834.

SUNDAY EVENING LECTURES

At the Orchard-st. Church. Subject for next Sabbath (to-morrow) evening, *Influence of Popularity upon the profession of the Truth*, Text, John vii, 48, "Have any of the Rulers, or of the Pharisees believed on him?"

UNIVERSALISM UNMASKED.

Through the politeness of a friend at Chester, Vt. we have just received a small pamphlet of 16 pages with the following title. "UNIVERSALISM UNMASKED; or *Some things which ought to be thought of by every body.*" The character of the little bantling may be judged from the circumstance that its father is ashamed of it, and that even the printer's usual imprint is cautiously omitted. Our friend, however, says, that the pastor of the Congregational Church in that place is the supposed author. In this supposition we are unwilling to acquiesce. With that individual we were some years since intimately acquainted. And we still respect him as a gentleman and a christian; to neither of which characters does the writer of the pamphlet before us, appear to possess the slightest claim. The production is unworthy any man, but the cold-blooded and deliberate calumniator. It is not ignorance that distinguishes him, but a reckless disregard of all truth, and an apparently settled determination to misrepresent and belie Universalists to the extent of his power. In the work before us he manifests not one compunctious feeling, but adds falsehood to falsehood without one twinge of conscience.

We had thought of giving some extracts, accompanied with remarks of our own. But we doubt the propriety of filling our columns with exposures of the deep and settled malignity of such writers as the one under consideration. Arguments we are anxious to hear and ready to reply to. But a tissue of abuse and falsehood possesses no claims to attention. If hereafter we review the pamphlet before us, it will not be from any respect to its author, or because we attach the slightest importance to his observations, but merely to show our readers the means to which men can descend in opposing the truth of God, how necessary shameless falsehood is to support the waning cause of endless torments, and how dark the spirit must be which can thus war against a sentiment for which all christians most devoutly pray. S.

ELECTION AND REPROBATION.

We have before us in the New-York Christian Intelligencer of Nov. 15 h, some very interesting remarks on this subject. They were called forth by the inquiries of a correspondent, who had been reading Calvin, and was anxious "to know whether God is at variance in his will, or Calvin's view of his will is wrong."

In answer the learned editors very graciously beg their correspondent "to acquire fuller and more accurate views of doctrine, before he begins to speculate on them; and undertake either to raise or answer objections." This is very handsome. They are quite willing to aid their friend in this matter, but they wish him to have informed himself thoroughly before hand. But out of their abundant compassion they condescend to a "farther reply." And,

"1st. The scripture doctrine of Predestination is very different from that of the old doctrine of the sect called 'Predestinarians.' They held that God made man, simply with a view to save one part; and damn another, without any reference to their sins. And notwithstanding the pains which the Reformed Churches take to explain their ideas on this point, the ignorant and malicious do not cease to represent that old sectarian tenet, as actually our doctrine! The agitation of the question in former days, between the *sub-lapsarians*, and the *supra-lapsarians*, had, we supposed, set the matter in too plain a light to be misunderstood. We hold the doctrine of the first: the last is that of the old predestinarians. We hold that God, in his eternal mind beheld all men lying in a state of sin and misery, by their own willful rebellion. Instead of leaving to perish, every one, as they certainly would have perished at any rate, by their rebellion against God had he left them; he was pleased, from all eternity, by a free act of grace to select a definite number to be by him

certainly and infallibly saved. And, by a sovereign act he decreed to pass by the rest, and leave them in that state, into which they had wickedly and maliciously brought themselves by their sins. He was under no obligation to save one: he did no injury in passing by those whom he left. Had they all been equally deserving of any thing, he would have been partial, in leaving out any. But the sovereign power in a state, who chooses to pardon seventy or eighty criminals, out of a hundred, does certainly not act partially or wrong. Those who are left, would have perished, at any rate, by reason of their atrocious crimes.

"This the Bible calls *election*: the leaving of some to perish in their own sins; is called *reprobation*, in the Holy Scriptures. No man, who has got sense enough to look at God's sovereignty, and to draw the analogy between these acts of his will, and an act of any just human government in selecting some criminals for a pardon and mercy; and in leaving others in the state into which they brought themselves, can find any difficulty whatever with this most manifestly revealed doctrine of the Bible."

We now understand our Dutch friends. They are not old "Predestinarians." But gentlemen are you Calvinists? Was Calvin a predestinarian of the Old School? You dare not answer this question. You dare not tell your correspondent whether "Calvin's view of God's will is wrong." Dr. Brownlee some two years ago had the hardihood to affirm that Calvin did not teach that *God made some men on purpose to damn them*; but he was not anxious to sustain such a declaration. The truth is, if Calvin did not teach that doctrine fully we are at a loss to understand his language. He says,

"Predestination we call the eternal decree of God, by which he hath determined within himself what he would have to become of every individual of mankind. For *they are not all created with a similar destiny*; but eternal life is foreordained for some and eternal damnation for others. *Every man therefore being created for one of these ends*, we say he is predestinated either to life or death."

Again he says in reference to this decree,

"It is an awful decree, I confess; but no one can deny that God foreknew the future final fate of man before he created him, and that he did foreknow it because it was appointed by his own decree. * * * Nor should it be thought absurd to affirm that God not only foresaw the fall of the first man and the ruin of his posterity in him, but also arranged all by the determination of his own will."

Such is pure Calvinism. But our Dutch friends, and indeed most professed Calvinists, shrink from the avowal of such sentiments. And why? Let them answer. But do they in fact better the matter? What advantage has the *sublapsarian* over the *supralapsarian*? Just none at all.—The *sublapsarian* represents God as contemplating all men sinners and exposed thereby to endless misery. In his great compassion he was pleased to elect a part and redeem them from their ruined state. But let us ask how man came in that ruined state: Calvin tells us plainly that God "arranged all by the determination of his own will." And our Dutch friends themselves acknowledge in their creed that "*nothing happens in this world without God's appointment.*" According to this, God appointed man's fall and ruin. Why is it worse to say at once with Calvin and the "old predestinarians" that "some men are born devoted from the womb to certain death," than it is to teach that God appoints man's sin and their everlasting punishment as its consequence? But to proceed,

"2d. This decree of election is a *perfect secret* to each man, and to each preacher, as to the objects chosen by God. We know not who are chosen by him; nor who are left, when we offer Christ to all men. That which is a perfect secret cannot make me determine my choice for, or against a thing. Hence it is puerile, and and even wicked to say, 'that if I am elected, I shall be saved, let me live as I please: If I am not chosen, I cannot be saved do what I

may.' This objection is quite absurd and irrational. For, remember these two maxims: 1st. *Sinners deliberately reject the offers of Christ before they know whether they are chosen, or not chosen of God.* Their sin ruins them; they decree themselves, in fact, out of heaven; and the evidence of a divine decree is evolved only in the display of the fact of their dying in sin. 2d. God has decreed us to faith, to holiness, to the use of all gracious means, as well as to the end. If we neglect the means, and believe not, and repent not, then we are evolving the evidence of the decree that we are passed by and are none of his."

This is truly consoling. How happy must our Dutch friends be! "This decree of election is a *perfect secret* to each man and to each preacher, as to the objects chosen by God." That is, if we understand, *no mortal on earth can know whether he is elected or not.* Dr. Brownlee and Dr. Knox and the whole host of Doctors in the Dutch Church, the "fifteen or twenty" editors of the Christian Intelligencer, and the army of elders, deacons, and people making up what they so often and boastfully call "our Zion," are after all *perfectly ignorant* whether a single soul of them will ever be saved! To be sure they have tickets, with the rest of mankind, in this great lottery of salvation, but their chance of gaining a prize is no greater, (and may the reflection humble their pride,) than that of the despised Universalist.

But this is not all. Since no one knows or can know that any particular individual is elected, the editors think Christ may be offered to *all men*. We beg leave to ask these gentlemen whether they "offer Christ to all men," on their own responsibility, or in the name of God? If in the name of God, we would farther inquire whether *their ignorance* can justify God's universal offer of Christ and salvation to all. They do not pretend that God is ignorant who the elect and reprobate are. With what sincerity or truth, then, can he offer salvation to those for whom there is no salvation?

But having made the subject so extremely clear that God may call upon all to believe and be saved, because *men* do not know who are elected and who not, our friends proceed to lay down an important maxim, viz. that, "*Sinners deliberately reject the offers of Christ, before they know whether they are chosen or not chosen of God.*" That is, sinners reject the offers of Christ, before they know whether any offers have really been made. Now it seems to us that unless an individual is elected, no offer can in truth be made to him. Men may offer, and God may offer, but the poor wretch cannot be saved. Nor would it better his condition though he were to accept these mock proposals of pardon and life. The following paragraph is rather obscure. We give it to our readers, however, as we find it. S.

"3d. These texts quoted by our correspondent, exhibit God's *preceptive will* in reference to man's duty. The whole error, to say the least, the confusion of his ideas proceeds from his not taking into view, the various *kinds* of will spoken of, as displayed by God. His will of *complacence and delight*, is in holiness, and the obedience of his subjects. It is this will of *complacence*, that says, 'I have no pleasure in the death of the wicked.' If he had a will of *complacence* in the death of the sinner, it would represent the Holy One as delighting in the sinner dying in sin; remaining always in sin, and in being forever unlike God. It would represent the divine *complacence*, as delighting in the *eternal pollution of sinners*. Besides: his *preceptive will* never could be either indifferent to man's obedience and disobedience; nor cease to command every man to do his holy will. And, finally, there is no contradiction between these displays of his will and that eternal purpose of his *sovereign will*, to condemn every finally impenitent sinner; and to save all the chosen and ransomed believers in Christ Jesus."

NORWICH, CONN.

A recent letter from Br. Moore gives a most encouraging account of our prospects at this place. The friends are arising in their strength, and manifesting a zeal worthy of the cause in which they are engaged. They have just completed a thorough repair of their House, which is now very neatly fitted up. Since Br. Moore entered upon his

labors there 23 members have been added to the Society—15 males and 10 females. A Church was also organized on the 17th inst. and 15 members admitted.

A zealous lay brother also writes very encouraging. He says, "we have just finished the inside of our House, which is not behind any in the town for neatness. It is small though not so small but that it may hold a goodly number of those who possess a portion of the faith of Abraham. We shall endeavor to persevere to the utmost in spreading the news of glad tidings of great joy, and we cannot but anticipate a large addition to our numbers under the labors of Br. Moore. We live in hope, and if we receive the things hoped for, we shall rejoice." He informs us that there has just been a 15 days meeting there by the Baptists. Fifteen persons are the fruits of all their exertions, after em loyng preachers of their faith from Philadelphia and Providence, R. I., to pronounce their denunciations of hell and destruction upon the great proportion of mankind. Our friends need indulge no other feelings than compassion for their deluded opposers. The sure tendency of these religious tornadoes is to open the eyes of the candid to the absurdities of what has long been revered as pure and undefiled religion. May success crown every effort of our brethren there for the advancement of pure religion, and we feel a confidence that it will, under the co-operation of their worthy pastor. P.

ITEMS OF INTELLIGENCE.

HOSEA BALLOU.—This aged and efficient servant of the Lord Jesus Christ, labored the three first Sundays in November in "the city of brotherly love." His visit was truly a season of refreshing to the brethren and sisters in the faith. His discourses were weighty and powerful.—They were "distinguished by patient reflection, originality of conception, closeness of reasoning, and pungency of application." They were all on important subjects. They were taken down by an able stenographer—from whom I have purchased the MSS., intending to publish them. They are nine in number, and will form a volume of 160 or 170 pages. It is our fervent prayer that the venerable author may be abundantly blessed with all spiritual and temporal blessings.

MENZIES RAYNER.—This aged minister of the reconciliation, who is now on a missionary tour to the Southern states, remained with us nearly a week—during which sojourn he thrice spake publicly of the good things of the kingdom. He may rest assured that the believers in this city will not soon forget the pleasure they enjoyed in listening to his gracious testimony. May his visitation to the South be accompanied with a visitation of heavenly love, and in due season may he return in peace and safety to the bosom of his family.

ORDINATION.—On Wednesday evening, 19th inst. Br. SAMUEL ASHTON was ordained to the work of an Evangelist of the grace of God. The services were performed in the Callowhill-st. Universalist Church. 1. Reading a selection from the Scriptures, by Br. John Perry. 2. Hymn. 3. Introductory Prayer, Br. A. C. Thomas. 4. Hymn. 5. Sermon, by Br. M. Rayner, Eph. iii. 8. "Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." 6. Ordaining Prayer, Br. M. Rayner. 7. Delivery of the Scriptures and Right Hand of Fellowship, Br. A. C. Thomas. 8. Benediction.—Br. Ashton has for several months been preaching in Susquehanna county, to which region he will shortly return.—May he be abundantly blessed in the ministration of the word of life. "Take heed unto thyself, and unto the doctrine."

LANCASTER, PA.—In this city, the light of truth begins to dawn. I recently preached to a large congregation assembled in the Masonic Hall; and the next evening occupied the desk of the German Lutheran Church. Our friends have succeeded in securing the use of the latter building for one year. Br. Jacob Myers has several times proclaimed the joyful sound in that convenient and spacious edifice; and we have all confidence to believe, that he will continue to "contend for the faith once delivered to the saints." His labors elsewhere have been crowned with signal and triumphant effects; and we doubt not that even the bigotry and intolerance of the dominant sects in Lancaster, will eventually yield to the power of the truth as by him proclaimed. "Only let your conversation be as cometh the Gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one

spirit, with one mind striving together for the faith of the Gospel." A. C. T.

REV. J. PARKER AND NEW-ORLEANS.

We acknowledge the receipt of several Nos. of different New-Orleans papers within a short time past, from Br. Camp. We should judge by remarks contained in them, that a strong excitement still continued there in relation to Rev. Joel Parker and his representations of New-Orleans. We have not time or room now to notice them at length. The last received is the Advertiser of the 7th inst. In it we find a communication on the subject, which says, "As a last resort, the advocates of Joel Parker, in the matter between him and this community, have charged Mr. Clapp with vilifying the Catholics." This, if true, it seems to us, would be a strange way of exonerating Mr. Parker from censure for his own errors. But the writer of the communication promptly denies this insinuation in every particular. The writer notices another charge. Mr. Clapp had been observed to be very busy in passing about among his friends, for a few days. This was construed by the friends of Mr. Parker into some measures in relation to him. This conclusion, however, appears to have been entirely erroneous, as Mr. Clapp was engaged in measures for getting up a Literary and Religious Paper, a Prospectus for which, expressive of its objects, may be seen in another column.* We understand Mr. C. will be its principal Editor.

Some of the papers express a firm conviction that it will not be safe for Mr. P. to return there—that he can never reside there in peace. We repeat, what we have before hinted at, we hope no violence will be done in the case. It is not necessary to the cause of true liberality, and certainly is not consistent with it. If Mr. P. is disposed to return there, why let him go, and let him enjoy, too, the galling reflection of eating his bread with a people he has unfeelingly slandered! Who can wish him a worse scourge? And the reflection will come, if the injured only pursue the course prescribed by the gospel. P.

NEW PAMPHLET.

We had barely room last week to note the publication, in pamphlet form, of the Prize Tale contained in No. 1 of this volume. We feel justified, from the special interest with which it has been received, through the paper, in recommending it particularly to our friends in this form, for distribution. Its general circulation must do good. The pure and holy influences of the doctrine of God's impartial grace are admirably exhibited in the character of Helen Cummings, the heroine of the Tale; and few, however opposed, can rise from its perusal without clear indications of the strong interest with which they have followed its narrative. We have already been informed of several instances in which those decidedly opposed to us in sentiment have read it with acknowledged pleasure and gratification. We hope it may be put in the way of many of this class. We have put them as low as possible, in order to have them extensively circulated. Cannot our friends in the city make an effort as in the case of the "Appeal"? Several thousand copies of them were put in circulation in a very short time. We do not by any means desire to crowd them on opposers, but we do wish, as far as possible, to have those accommodated who are disposed to read. We shall be happy to receive orders for them in any quantities. P.

ASSOCIATIONS.

The Genesee (now divided and called Ontario and Steuben) Association of Universalists met at Kennedyville Steuben Co. N. Y. Oct. 8, 1834, and appointed Br. O. ACKLEY, Moderator, and Br. L. L. SADLER, Clerk. Received the Society in the town of Starkey into fellowship.—Appointed Brs. D. Skinner, K. Townsend and E. Smith a committee on fellowship and ordination. Voted to divide the Genesee Association into two distinct Associations; and that the division line be the northern boundary line of Yates co. and the southern boundary line of the towns of Bristol, Richmond, Livonia and Genesee. As the county of Genesee is on the west side of the Genesee river, and the Genesee country, so called, is now generally understood to be on the west side, and it being probable that at some future time the Erie Association would be divided, and might wish the name of Genesee to distinguish one of the Associations, it was therefore resolved that the name of "Steuben Association" be attached to the southern division,

* We are compelled to omit the Prospectus till next week.

and "Ontario" to the northern. Appointed Br. L. L. Sadler, O. Ackley, and S. Miles, a committee of discipline for the Ontario, and Brs. E. Smith, M. L. Wisner, and Benjamin Nichols, a like committee for the Steuben Association, for the ensuing year. Br. L. L. Sadler, Standing Clerk of the Ontario, and Br. M. L. Wisner, of the Steuben Association. Brs. O. Ackley, and K. Townsend, ministers, and Brs. Orrin Miller, of Victor, and Edward Bradley, of East Bloomfield, laymen, Delegates from the Ontario, and Brs. E. Smith and M. L. Wisner, ministers, and Benj. Nichols, of Starkey, and William Goff, of Howard, laymen, Delegates from the Steuben Association to the New York State Convention, at Cooperstown, in May, 1835. Brs. L. L. Sadler, and S. Miles, ministers, and Brs. Harlow Munson, and Silas Pierce of East-Bloomfield, substitutes for the former, and Br. D. R. Biddlecom, a substitute for the ministerial delegation for the latter. Brs. L. Knapp, O. Ackley, K. Townsend, Committee on Fellowship and Ordination, for the Ontario Association, and Brs. E. Smith, M. L. Wisner and Benj. Nichols a like Committee for Steuben Association, to whom all candidates for fellowship and ordination, must make application at least three months previous to the session of each Association. The Ontario Association granted a letter of fellowship to Br. Isaac Sergeant of Canadice, Ont. co. A Resolution was passed expressive of the sympathy of the Association with the afflicted widow of our late Br. W. I. Reese, and Brs. K. Townsend, L. L. Sadler, and E. Smith appointed a committee to address a letter of condolence in the name of the Association to sister Reese. It was also voted that a charity sermon be delivered in each society within the Association for the benefit of Br. Reese's widow and orphans, and that the respective ministers see that the resolution is carried into effect. The Steuben Association adjourned to meet at Dundee, in the town of Starkey, Yates co. on the first Wednesday and following Thursday in Sept. 1835, and the Ontario to meet at Fairport, Monroe co. on the second Wednesday and Thursday in Sept. 1835. Br. L. L. Sadler was appointed to prepare the Minutes for publication in the Magazine and Advocate, from which we make this summary.

Sermons were delivered by Brs. L. L. Sadler, G. Rogers, O. Whiston, O. Ackley, A. Peck, K. Townsend, S. Miles, and D. Skinner. Concluding address by Br. Sadler. The ordinance of Baptism was administered. Candidate, Br. M. L. Wisner. Prayer and address by Br. D. Skinner. Ceremony by Br. S. Miles.

MINISTERING BROTHERS PRESENT.

O. Ackley, Seneca; L. L. Sadler, East Bloomfield; S. Miles and K. Townsend, Victor; O. Whiston, South Virgil; D. R. Biddlecom, Springwater; G. Messinger, South Bainbridge; G. Rogers and S. Ashton, Hartford Pa.; A. Peck, Middlebury; D. Skinner, Utica; E. Smith, Kennedyville; L. Paine, Nunda; J. Lewis, Rushford; A. Upson, Hornellsville; M. L. Wisner, Starkey; W. Andrews, Wheeler; A. H. Curtis, Adrian, Mich.; Isaac Sargeant, Canadice.

The Erie, (now Genesee,) Association met in Alexandria, Oct. 21, 1834, and appointed Br. S. A. SKREELE, Moderator, and Brs. R. TOMLINSON and J. GAGE, Clerk.—Read letters from twelve Societies. Received the Societies of Alabama, Alden, Stafford and Newstead into fellowship. Adopted the constitution of the Niagara Association as the Constitution of this Association. Voted to take the name of Genesee Association. Appointed Brs. Tomlinson, Flagler and Peck a committee of discipline for the ensuing year. The same brethren as committee on letters of fellowship and ordination. Voted that the brethren in Allegheny county have leave to withdraw from this Association for the purpose of forming a new one.

Appointed Br. Peck to preach an appropriate discourse in all the destitute societies in the Association, with the view of taking up a collection for the benefit of the widow and orphans of our late Br. W. I. Reese, and requested all settled pastors to preach a like discourse in their respective societies for the same object. Appointed Br. Peck agent to receive all monies of this description and transmit them to sister Reese. Resolved that the 5th article of the Constitution be so amended at its next session, as to allow the Association to unite with the New York State Convention, if the requisite majority of the Council shall deem it expedient. Br. J. Gage Standing Clerk. Designated Br. Tomlinson to prepare the proceedings for publication in the Magazine and Advocate, from which we make our

summary. Adjourned to meet at Pavilion, in the town of Covington, on the third Wednesday and Thursday in August.

Services were delivered by Brs. Tomlinson, Biddlecom, Townsend, Hammond, Peck, Gage, Miles, and Knapp. Address by Br. L. Sadler.

Original.

PRACTICE.

The religion of Jesus Christ was revealed for moral purposes, and is intended for practical use. A profession of it that is accompanied by no sure evidences of genuine piety is an abomination in the sight of God and of all honest men. The cause of the Redeemer of mankind has been more severely injured, and its progress in the earth more effectually retarded, by the immoral conduct of those who have professed to be its friends and advocates, than it has from all other causes combined. We know something of the mischief that one unworthy individual can do by professing to be a devout follower of the "Lamb of God which taketh away the sin of the world," while, at the same time, his heart is steeped "in the gall of bitterness," and chained "in the bond of iniquity." Of what use is a correct theory to such a man? How dare he profess to have received into his heart the truth of God with its regenerating power and sanctifying influence? He is a base hypocrite! He is a curse to the cause that he has espoused! He hangs as a mill-stone upon the exertions of good men to advance the interest of a good cause! Instead of promoting righteousness, he encourages vice and hypocrisy! His words are perjury—his profession, a mockery!

If the friends of God's truth would see it triumph over the errors of human creeds, they must look well to the moral character—the conduct of those whom they sanction and recommend as faithful "ambassadors of Christ." In relation to this particular, at least, it is unwise in any man to talk about ecclesiastical domination and restrictive measures. For, however loose the government of our Church may be in other respects, in reference to this particular, the utmost caution, nay, power should be exercised by the denomination. I do not mean that we should exercise, or ever have, the power of closing a man's mouth; but that we should resolutely refuse to sanction as a preacher of the Gospel, any man who is manifestly unworthy of this high and sacred calling.

I can point to at least one place, where the cause of our Divine Master has languished, nay, almost died, not for the want of avowed advocates to sustain it; but in consequence of their faithlessness and improper conduct. And I am free to confess that I do not want to see the cause of Universalism flourish, under the labors of a man whose practice in life clearly evinces the hypocrisy of his profession. But it cannot. A vile man, under the sacred garb of religion, may gain the vulgar applause of the multitude, nay, he may even receive the approbation of good and honest-hearted men—but they are deceived, and he is incapable of doing them any real good.

If then, my beloved brethren in the ministry of reconciliation, we would see truth prevail over error, virtue over vice, and righteousness over sin, let us endeavor, by the help of God, to show forth in our daily walk and conversation, the good fruits of a holy religion. The very best recommendation that we can possibly give of our faith is furnished in a faithful practice of its principles. A. M.

New-London, Conn. Nov. 18.

RELIGION.

It is the peculiar characteristic of the Christian religion, that it is simple in its nature, easy of comprehension to the smallest intellectual capacity, and its duties and obligations most eas-

sily performed. Its excellency in a good degree, consists in these characteristics. If religion was intricate in its nature, so mysterious as not to be understood by any but the learned, and highly privileged classes of the community, and its duties performed at the expense of ease and happiness, it would be quite a different thing from what it now is, and its value only exist in name. But religion, as defined by St. James, is so simple in its nature, and so easy of comprehension, that the child that is capable of receiving the rudiments of moral truth, can understand it. This religion is unlike any which this world has invented. It requires no long theological course of study in order to comprehend it. It is defined as follows: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction and to keep himself unspotted from the world." What labor of exposition can make this religion more obvious to our understandings, than it is in the unambiguous language of the Apostle?—Most surely none.

This religion is pure before God and the Father. Now, many things may be thought to be pure by man, that, in reality are impure. But not so with God. Whatever is pure before God must be free from any admixture of impurity. The eye of Omniscience perfectly comprehends the minutest properties of every thing.

There is another qualifying term, as used by St. James, to distinguish the properties of this religion. It is *undefiled*. A pure religion may be united with some foreign quality, and thereby become defiled. But that religion that consists in visiting the fatherless and widows in their affliction, and a freedom from the spots of the world, is not only pure, but undefiled before high heaven. It is true that the religion which places its duties in rites and ceremonious observances, may deify the religion which James says is pure before God, and call the man who practices it, nothing but a speculative christian, or a cold moralist. But let such an opinion pass for what it is worth, and rely on the word of inspired truth, concerning what religion is.

The benefits of the Christian religion are many and great. It has its rewards inseparable from the performance of its duties. The man is blessed in his deeds of religion. His happiness is alone found in visiting the subjects of his distress and want in our world, and in keeping free from every vice. This religion is unlike every other in as much as it has its compensation in the practice of its obligations. Other religions are found irksome, their duties disagreeable, and only practiced thro' fear, or hope of some extraneous reward. It is found necessary to tell the votary of false religion, that if he will only do its duties, he shall have something for it, which is foreign from its intrinsic good. But this is not the language of pure religion. It says to all its votaries, Come, and perform my duties and services, and you will find therein your highest reward. Duty and happiness are conjoined. "Great peace have they that love God's law, and nothing shall offend them."

Religion pure and undefiled before God and the Father, is just what is necessary for human happiness. It is a gift from God every way adapted to man's wants. It has no duties to be performed at the expense of our happiness: it denies no good, and only withholds whatever is not designed for our felicity.

Religion has never had its full exemplification in moral life in any, save Jesus Christ. He fully exemplified it in his moral conduct. The fatherless and widows, or the subjects of misfortune and distress, found in him one who could visit them with relief. Compassion for suffering humanity prompted him to open the blind eyes to restore the sick to health, and dry up the tears of mourners, by raising to life the sleeping dead. The spirit of true religion is love. It requires

the constant cultivation of all the christian virtues. An unspotted moral life is the sure evidence of a religious heart.—*Impartialist*.

THEOLOGICAL DEBATE.

We have barely time, before our paper goes to press, (Wednesday 26th,) to advise our readers that an oral discussion on the question "Do the Scriptures teach the doctrine of Universal Salvation?" commenced on Tuesday evening, 25th inst. at Newark, N. J. between Br. I. D. Williamson, of Albany, and Rev. John Reynolds, of the Methodist Protestant Church. As we have understood it, the proposition came from a committee of the Protestant Methodist Society in Newark, to the Universalist Society there. It provided that each party should select a speaker, having the full confidence of his denomination, and naming on their part, a Rev. Mr. Pierson, of this city, as their champion, and Rev. Mr. Reynolds, above named, as his substitute. Br. Williamson was selected by the Universalists. Mr. Pierson we suppose declined engaging in it, as it commenced with Mr. Reynolds. We can give no particulars, at our short notice, farther than that each spoke 3 times on Tuesday evening, that it was conducted in an excellent spirit, and was to be renewed on Wednesday evening. Next week we shall be able to give particulars in full.

FRUITS OF PERSECUTION.

Br. Chase, of the Geneva Herald of Truth, in his introductory address to his readers, has the following particulars.—"The doctrine of Universalism has been scarcely known here, until within about two years, except to a few persons; and even now it is encountering all the opposition that the laws and civil institutions of our country will permit. Six months ago, when our esteemed young brother, E. D. Kennicott and our efficient brother I. Prescott, who is now one of the proprietors of the Herald, commenced its publication, it was impossible to get the second number printed at any office in the village—Yes, it was evidently the determination of our religious opposers, that such a paper should not be published in the place, if threats and bribes were capable of preventing it—but our friends were not thus to be driven from the field. Br. Prescott immediately purchased a printing-press, type, &c. and in a few weeks the present volume of the Herald was commenced anew, and has thus far been conducted with ability by Br. E. D. Kennicott. Our friends have purchased a parsonage house, and a very pleasant site for a church—the church is built of brick, of good size, and will be completed by the 25th of Dec. next. All this has been done amid the most powerful opposition."

* * On the 25th inst. we received through the P. O. a letter addressed "T. J. Sawyer and Co.," dated, "Nov. 5th 1834," without any indication of the place from whence it came. It was post marked "New York, Nov. 24"—one day only before its receipt, and nineteen days after its date! Still it was folded very nice, and was very clean, and did not bear the mark of having travelled far in any one's pocket. It was signed "Wesley." The writer in his introduction states that he received through the P. O. a copy of our paper dated Nov. 1, (No. 1 this vol.)—that he was not, and never had been a subscriber, and rather complacently inquires why we should thus send to him, under those circumstances. Now there must be some mistake in this matter. We know we have no such subscriber as this "Mr. Wesley," on our list, and we have carefully looked over the names to whom we addressed the 1st No. and who were not subscribers, but we cannot find any such name as "Mr. Wesley," among them. We repeat, there must be some mistake. Some other evil disposed person must have addressed him the No. and thus unfeelingly interrupted his "own cogitations," and we trust he will have the candor to exonerate us from all blame in the matter.

In regard to the other part of his communication, he will allow us to say, we have very little experience in what is commonly termed "Indian fighting." We never like to see a man ashamed to show himself in a good cause. "An open field and fair play" is an excellent motto.

* * Br. A. C. Thomas will be in Reading, Pa. Sunday, 30th inst. and Brs. Perry and Gihou will supply the desk of the Lombard-st. Church.

Married,

In Albany, 23d inst. by Rev. S. W. Fuller, of Philadelphia, Mr. JOHN HEBERT to Miss HELEN JABET KENT, both of Albany.

In Middletown, Ct. on the 17th inst. by Rev. Z. Crocker, JOHN J. HAMMER, of the firm of Hamner & Horton, of New-York, and MARY ANN, daughter of Oliver Smith, of the former place.

Died,

In the city of New-York, on the 23d inst. Mrs. LUCRETIA WILLIS, mother of William Willis, aged 72 years.
In the city of New-York, on the 18th inst. Mrs. LOUISA, wife of A. Holden, aged 73 years.

THERE'S MUSIC IN A MOTHER'S VOICE.

There's music in a mother's voice,
More sweet than breezes sighing;
There's kindness in a mother's glance,
Too pure for ever dying.

There's love within a mother's breast,
So deep, 'tis still o'erflowing,
And care for those she calls her own,
That's ever, ever growing.

There's anguish in a mother's tear,
When farewell fondly taking,
That so the heart of pity moves,
It scarcely keeps from breaking.

And when a mother kneels to Heaven,
And for her child is praying,
O, who shall half the fervor tell
That burns in all she's saying!

A mother! how her tender arms
Can soothe the breast of sadness,
And through this gloom of life once more,
Bid shine the sun of gladness.

A mother! when, like evening's star,
Her course hath ceased before us,
From brighter worlds regards us still,
And watches fondly o'er us.

AUTUMN.

"See the leaves around us falling,
Dry and withered to the ground."

This is the season of reflection—as often as it steals round we are imperceptibly and gently carried back to days of yore. The country village, the pedagogue, and the school room where we learnt the hymn of which we have quoted the two first lines, are all fresh in our mind—it was a Sunday's task; and we remember how well the solemnity of the day, and the subdued whispers of the boys within, accorded with the melancholy that reigned over nature without.

Autumn, is to man, what the chisel of the aged sculptor in Old Mortality was to the moss-covered tombs—it recalls those scenes whose outlines are dimly traced and fading from recollection, and stamps them anew upon the Tablet of Memory. We lose however, in the city, much of that impressive lesson which is now reading to the husbandman, and but ill appreciate the great change which is going on in the natural world; and if here and there a tree with its seared foliage be present, yet the eye rests upon it but momentarily, and we are hurried on to the transaction of business without even an opportunity to "take note of time by its passage."

The silken cords of Hope, which in the spring-time binds us to the future, are now loosed, to give free tension to the golden chain of Memory that links us with the past;—we may now dwell upon the bright and dark picture of time travelled, and review its chance and change—we may think of buried friends; of blighted expectations; of resolutions made and broken, of the evil done, and the good left unfinished; for such thoughts are in unison with the external world.

Autumn speaks its warning alike to him who has just commenced the journey of life and to him who has travelled far into the vale of years—to the youth it says, your bounding march must soon be changed for the measured step of age; and to age, each heavy tread is slowly but certainly advancing you to the grave. Happy and wise then, will he be, who always lives as though in the autumn of life; contributing continually to the happiness of his fellow beings, he will never feel the reproaches which attend the last moments of the uncharitable man; living always uprightly, his last hours will be embittered by no unavailing solicitude; but when, "like a shock of corn fully ripe, he is gathered into the garner," his end will be that of the righteous.

THE HEAVENLY SHEPHERD.

Deep in the midnight that preceded the festi-

val of Spring, at which the first two sons of the human race were to bring a thank-offering to the Creator, their mother saw in sleep a wondrous dream. The white roses, which her younger son had planted around his altar, were changed to blood-stained roses and more fully blown, such as she had never before seen. She tried to pluck them, but they withered beneath her touch. Upon the altar, whereon milk alone was the principal offering, now lay a bleeding lamb. Voices of lamentation were heard around, and amid them one voice of despair, till at last all died away into tones of melody, such as she had never heard before.

And a beautiful plain lay before her—more beautiful even than the paradise of her youth, and upon it wandered, in the likeness of her son, a shepherd clad in white. The red roses were in his hair, and in his hand he held a harp, from which those tones of melody came forth. He turned affectionately toward her—began to approach—and vanished. With him vanished the dream.

And as the mother awoke, she saw the day dawn red and blood-like; and she went forth with a heavy heart to the festival of the thank-offering.

The brothers brought their offerings; and their parents returned homeward. But at evening their younger son came not back. Full of anxiety, the mother sought for him, and found only his scattered and mournful herd. He himself lay all bloody by the altar; the roses were stained with his blood, and the agonizing voice of Cain rang loud from a neighboring cavern.

Senseless she sank upon the corpse of her son, and a second time the vision appeared to her. The shepherd, whom she saw in that new paradise, was her son. The red roses were in his hair, sweet tones resounded from his harp, and he sweetly sang to her; "Look upward to the stars in heaven; my weeping mother, look upward. Behold yon glittering chariot there; it bears us to other plains, to a more beautiful Paradise, than thou in Eden sawest; where the blood stained rose of innocence more fully blooms, and sighs are changed to sounds of melody."

The vision disappeared; and Eve arose with new strength from the pallid corpse of her son. And on the morrow, when she had bedewed him with tears, and crowned him with the roses of the altar, his father and mother buried him by the altar of his God, in the light of a beautiful day-dawn. And oft at midnight sat they by his grave, and gazed toward heaven, upward to the high-moving chariot of stars, and sought their shepherd there.

FEMALE EDUCATION.

Let your first care be to give your little girls a good physical education. Let their early years be passed, if possible, in the country, gathering flowers in the fields, and partaking of all the free exercises in which they delight. When they grow older, do not condemn them to sit eight listless hours of the day over their books, their work, their maps, and their music. Be assured that half the number of hours passed in real attention to well ordered studies, will make them more accomplished and more agreeable companions than those commonly are who have been most elaborately finished, in the modern acceptance of the term. The systems by which young ladies are taught to move their limbs according to the rules of art, to come into a room with studied diffidence, and to step into a carriage, with measured action and premeditated grace, are only calculated to keep the degrading idea perpetually present, that they are preparing for the great market of the world. Real elegance of demeanor, springs from the mind; fashionable schools do but teach its imitation, whilst their rules forbid to be ingenuous. Philosophers never conceived the idea of so perfect

a vacuum as is found to exist in the minds of young women supposed to have finished their education in such establishments. If they marry husbands as uninformed as themselves, they fall into habits of insignificance without much pain, if they marry persons more accomplished, they can retain no hold of their affections. Hence many matrimonial miseries, in the midst of which, the wife finds it a consolation to be always complaining of her health and ruined nerves. In the education of young women, we would say—let them be secured from all the trappings and manacles of such a system; let them partake of every active exercise not absolutely unfeminine, and trust to their being able to get into or out of a carriage with a light and graceful step, which no drilling can accomplish. Let them rise early and retire early to rest, and trust that their beauty will not need to be coined into artificial smiles in order to secure a welcome, whatever room they enter. Let them ride, walk, run, dance, in the open air. Encourage the merry and innocent diversions in which the young delight; let them, under proper guidance, explore every hill and valley; let them plant and cultivate the garden, and make hay when the summer sun shines, and surmount all dread of a shower of rain or the boisterous wind; and, above all, let them take no medicine except when the doctor orders it. The demons of hysteria and melancholy might hover over a group of young ladies so brought up; but they would not find one of them upon whom they could exercise any power.—*Foreign Quarterly Review.*

PROPOSALS

For publishing the Sixth Volume (New Series) of the
Evangelical Magazine and Gospel Advocate.

[For Prospectus, see No. 4, 4th vol.]

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